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OUR SUNDAY VISITOR

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bservations on Recent Study-Travel Abroaa

(BY THE EDITOR)

BELGIUM

ELGIUM, something of whose antiquity is known to High School translators of Julius Caesar, became known to everybody as a modern state at the beginning of the World War. The little country, probably the most pro- ive small country in the world a years ago, has today 7,400,000 po- tion, which is nearly 100 per cent olic by profession, though a large entage of its male population is er indifferent in the practice of ious duties. The Flemish lan- ge, very closely allied to the Dutch h is spoken in the neighboring try, Holland, is the language of north, (Flanders), while French e common language in the Wal- section in the south.

rench is the language of the gov- ment, of the army, and, for the t part of the upper classes ughout the land, but official docu- ts are printed in both languages. e Ruler of Belgium, King Albert, nephew of Leopold II, and is mar- to a Bavarian Princess. Both and Queen are held in high es- by the people. Church and e are separate here, though the y receive some financial support the state. Assistant priests lly live by themselves, and, be- e they receive only a small al- nce, are, therefore, under heavier nses than when they live, as in country, with the pastor.

here is a Catholic party in ium, brought into being by the vities of Socialist enemies of the rch. It has become the largest tical body, and today has 60 out 50 representatives in Parliament. Liberal party has 40 represen- ves, and the Socialists the balance. he Senate, Catholics lack two of ng a majority, and therefore, ed the help of the Liberals to a cabinet. The Liberals con- ed on the condition that they d appoint the Minister of Educa- This appointment has stood in way of the Catholic schools, which supported by the Government, re- ing as much encouragement for ndary educational effort as is accorded the higher schools of learning operated by the State. The Government does not build the religious schools, but maintains them.

The Liberals and Socialists often unite their forces, and, as in other countries, draw heavily from the laboring class to the detriment of the Catholic party program, which, of course, is not so much religious as moral, and economic.

Women vote at local, but not at provincial nor parliamentary elections, in Belgium. The Catholic party benefits from the extension of this vote, while the Liberals and Socialists are not enthusiastic about it.

According to the law of the land a civil marriage must precede the ecclesiastical marriage.

The writer was on his way from Antwerp to Brussels the day after Cardinal Mercier, the world-famous hero of Belgium, celebrated the Golden Jubilee of his ordination to the priesthood (during May), so he stopped off at Malines to felicitate the Cardinal, whom he had met on his visit to the United States a few years ago. The jubilee festivities were attended by the King, Queen and the whole Royal Family. The Cardinal convened a metropolitan synod the day after his Jubilee, with all the Bishops and priests of Belgium present. The Malines Cathedral is still undergoing repairs occasioned by damage done by air raids during the war.

The Library building of the Catholic University of Louvain, which was destroyed during the war and which is being rebuilt with American money, is practically completed; a new building is being added thereto, and the expense defrayed by Americans. The number of students in the American College of Louvain is now the smallest in years, but Msgr. de Becker, who became Rector 33 years ago, is still in charge.

Belgium's finances are considerably improved, the government income being safely above the expenditures. The Belgium franc fluctuates with the French franc, and its value is always slightly below the latter, while its purchase power is greater. In fact, an American finds the cost of living in Belgium to be lower than in any other country.



America Discovered on This Date, in 1492.

They Cannot Take Credit Away From Catholics

"COLUMBUS was a Catholic; therefore Leif Ericson was the real discoverer of America! This is the tenor of propaganda directed against the Catholic Church and signed 'Nordic,' that is being sent to members of Congress."

The document signed "Nordic" is then quoted as follows: "The real discovery of America was accomplished by Leif Ericson in the year 1000, and there are no grounds for disputing that fact. All the doubt that ever surrounded it was the effect of Roman Catholic propaganda. . . Around the discovery of this continent Rome has woven the most diabolical conspiracy ever conceived by 'the spirit of Antichrist.'" All, of course, because Columbus was a Catholic!

But Leif was a Catholic, too. Moreover, he was on his way to make Greenland Catholic when he discovered this continent. The proof of the one is the proof of the other, for both are related in all the original documents on the subject, namely, the Scandinavian and Iceland Sagas collected by the Royal Danish Society of Northern Antiquaries since 1837.

Among those sagas, preserved in the University Library of Copenhagen, is one known as **Kristni-Saga**, written in the fourteenth century, a paragraph of which reads as follows:

That summer (1000 A. D.) King Olaf (Norway) sent Leif Ericson to Greenland to proclaim the Faith there. On this voyage Leif found Wineland the Good; he also found men on a wreck at sea, wherefore he was called Leif the Lucky.

In the saga of King Olaf, also preserved in the University Library of Copenhagen, appears the following account of the discovery of this continent by Leif, son of Eric:

That summer, when Gizur went to Ireland, King Olaf sent Leif, son of Eric the Red, to Greenland, to proclaim Christianity there. He sailed that summer to Greenland. He found men on a wreck at sea and succored them. Then, likewise, he discovered Wineland the Good, and arrived in Greenland in autumn. He took with him thither a priest and other spiritual teachers.

King Olaf then sent Leif to Greenland to proclaim Christianity there. The king sent a priest and other holy men with him, to baptize the people there, and to instruct them in the true Faith. Leif sailed that summer, and rescued at sea the men of a ship's crew who were in great peril, clinging to the wreckage of a ship; and on the same voyage he found Wineland the Good, and at the end of the summer arrived in Greenland.

When the anti-Catholic propagandists discover that Leif Ericson was a Catholic, and for that reason should not receive any credit for the discovery of America, they might go back another five hundred years to examine the story of Brendan the Voyager (484-577). Unless they are frightened off by the fact that Brendan was born in what is now County Kerry Ireland, that he founded many monasteries in Ireland, built churches in Great Britain and Wales, and is a canonized Saint of the Catholic Church, they will find much to interest them in the narratives which McCarthy, Rafin, Beamish, O'Hanlon, Gaffrel, Beauvois and many other writers and students believe to be the story of America's first discovery by a European.

In the old Irish Calendars a special feast for the "Voyage of the Company of St. Brendan" was assigned to the first day after the Vernal Equinox, and in the Litany of St. Aengus written in the eighth century there is an invocation to "The sixty who accompanied St. Brendan in his quest of the Land of Promise." The account of that journey covering a period of seven years cannot be considered historical, but must be regarded as more than legendary because of the descriptions of persons, animals, and plants which were unknown to Europe at that time and the knowledge of which seems almost of necessity to have required a visit to this continent.

The Catalonian Chart of the world made in the fourteenth century placed the land discovered by St. Brendan west of the Southern part of Ireland. The Herford Chart puts it among the Canary Islands. The Pizzigani Chart substituted it for the Island of Madeira, but the increase in knowledge of these various regions discovered no adequate descriptions to fit the St. Brendan narrative which are alone fulfilled by conditions known in America.

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SOME STARTS ON ROADS THAT LED TO ROME

PIECES OF FIFTEEN TRUE STORIES

(Concluded)

H. "I am a Kentuckian of the Blue Grass Region. Blood will tell and I want a horse with a pedigree. I became a Catholic because I wanted a religion with a pedigree. The Catholic Church comes in an unbroken line from Christ and the Apostles, and wherever it has a fair field and no favor it wins the race, at least in the long run. It is the oldest in years, and yet the most youthful in vigor, and more than any other Christian denomination it takes a hold of us from birth to death, no matter what our race or class, and it alone has a balm for every sore of our soul."

I. "I have been a Congressman and I was the leader of the Know-nothings on the floor of the House. I have also been the President of a State University. I am a lawyer, but most of my life has been given to literary study and composition. Many years ago my wife became a Catholic, and we have educated our children in Catholic colleges and convents. My son took a prize for an examination on the whole Catechism of the Council of Trent. I myself made a careful study of that book, and of other Catholic works. But my mind was so full of life-long prejudices and objections that I could not believe. I suffered long from sickness and comparative poverty, and one day I said earnestly: 'O my good God, have mercy on my body and my soul'. Immediately I saw all the articles of the Creed of Pius IV as if in illuminated big print. My wife and children had been praying for me for years, but Almighty God required me to pray for myself."

J. "I am a sea-captain. Gazing on the face of my deceased father, I asked myself where he had gone. He was too good for God to send him to hell, but not good enough for God to admit him immediately into heaven, and into the eternal holy company of Himself and His angels and saints. For souls like his there must be a Purgatory. The Catholics are right on that point. May they not have the truth also on all other points? I read and I was instructed by a priest. As I keep the night watch on the bridge of my ship in calms or storms, my beads and the Salve Regina and the Ave Maria Stella are as sweet to me as they were to Christopher Columbus on the Santa Maria. As it seem to me, the Catholic is the only religion for the sailor."

K. "I am a New York surgeon and I am the author of several works on gun-shot wounds. My wife has always been a devoted Catholic. I told a priest I wished to believe in the Catholic Church, to live and die in it, but I despaired of ever having faith like my wife's. I could not, like her, believe in miracles. He asked, 'Which?' I answered, those of Lourdes and La Salette. He replied that he himself had doubted the miracles of La Salette all his life, until the previous week when he was furnished with a series of works by a Father of La Salette. He asked if I could believe in the miracles of the resurrection of Our Lord. I answered: 'Of course, and in all the other miracles related in the Bible'. He recited for me the Act of Faith. He explained the clause—'because Thou hast revealed them'—as referring only to the body of revelation which was closed at the death of the last of the Apostles. I told him I could say that Act of Faith heartily. I was baptized the next day. Before, no one had ever given me a precise idea of what faith is. According to my impressions, faith was comprehension of mysteries like the Trinity, the Incarnation, or the Real Presence, and not assent of my mind to them, on account of the authority of the divinely-aided infallible Church proposing them to my belief. According to another false impression, I thought I would be required to feel that the merits of Christ had been imputed to me by an individually received revelation. I looked on such faith as hysteria and an impossibility for a scientific mind like my own."

L. "I am a Sister of Charity working in a New York Hospital. Formerly I was a type-setter. I worked for Emma Goldman. I noted that the Catholic Church was the one the most attacked by anarchism and all the other isms, old and new. Said I to myself, that Church must be something big and mighty, to be the object of such common fear and hate. I wanted to get first-hand knowledge of it, and bought some Catholic books. The Catholic Church teaches, as having authority, that anarchism, communism, socialism, divorce, abortion, birth-control, are false and pernicious. The fact that she is the most feared and the most hated by all the enemies

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A Lie Will Be Refuted Here in Every Issue

A "FELLOWSHIP FORUM" LIE: THE MARVELOUS TALE OF THE "CATHOLIC" 69.

(Continued from last issue.)

NORFLEET comes back to the United States and searches for new traces of Spencer, a Knight of Columbus, and "the real leader of the confidence men," in Denver, Colo. Here he runs into a gang of 34 confidence men, of which Lou L. Blounder is the leader. They had fleeced a Houston, Tex., dentist out of $20,000. All were Catholics and boasted of it. With a little help from the District Attorney and the State Rangers, Norfleet jailed all of them on Aug. 24, 1922, and the gang drew penitentiary sentences amounting in all to a total of 600 years. But Spencer again escaped into Canada.

Finally Norfleet arrests Spencer at Salt Lake City, Utah, on Oct. 1, 1923. He takes him to Fort Worth, Texas, to await trial. Just before Spencer's trial, Norfleet is lured to the basement of the Chamber of Commerce building by John Conley, a detective, who was with two other men, all being Catholics and Knights of Columbus. Norfleet had a warrant for Conley who pointed a gun at the former. But Norfleet "got the drop" on him as before. Just before his trial Spencer said: "I am not a Mason, but I am a Knight of Columbus, which is a half-brother—just as close as they can be without being the same." Spencer is sentenced to 8 years.

Thus far THE FELLOWSHIP FORUM! Norfleet is left, after all his travels, trying to get the $17,000 from Congress, and, in the meantime, telling the FORUM his story. In its familiar style, the FORUM gives the alleged pedigree of all the crooks. We shall only give brief phrases which will suffice to show the well known animus against Catholics: "69 Catholic arch swindlers;" "W. B. Spencer, a Knight of Columbus, etc;" "a victim to the wiles of the Catholics, etc;" "Charles Gerber and E. J. Ward, both Catholics and life members of a fraternity that few Protestant Gentiles are affiliated with, one that caters to Catholics, etc.;" "John Conley and two other men. Conley is a Knight of Columbus, who is a detective, etc.;" "Spencer said: I . . .am a Knight of Columbus, etc.;" "Spencer crossed his forehead and his breast, etc.;" "The police. . .began making crosses and begging on their knees, etc.;" "Lou L. Blounder. . .admitted that he was a Catholic and that he was 'proud of it.' So did the rest of the gang, etc.;" "Reno Hamlin, a Catholic,etc."

Whoever the fellow was that wrote up the story for the FORUM, his style stamps his propensities for the melodramatic. He has a peculiar slant or

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The Syllabus of Errors of Pope Pius the IXth

HOW ENEMIES TWIST THEM.

By Robert R. Hull.

II. What the Syllabus of Errors Is Not.

Ever since the days of the Rt. Hon. W. E. Gladstone, Premier England, the enemies of the Church have tried their hand at verting the propositions of the Syllabus of Errors into corresding propositions thought to be the doctrine of the Church. w, it is the very nature of Truth that it mediates between exmes. As an illustration, take the dogma of the Trinity. On one hand, the Church condemns Unitarianism which shuts out Son and the Holy Ghost from participation and equality with Father in the Godhead. But, in so doing, the Church does not brace the (supposed) "exact opposite of the doctrine," that is, theism. The Truth is that there is unity of substance (essence) diversity of persons in God.

We have *The Christian Century* of Chicago, in its issue of y 26, 1923, saying: "The famous Syllabus of errors, issued by s IX in 1864, tells exactly where the Papacy stood then, and it never been disavowed in the slightest particular. It says t. . .It is an error *that it is ever allowable* to rise in rebellion inst legitimate princes." Now here is just one example of the ustice done to this document. Proposition 63 reads: "It is allable to refuse obedience to legitimate princes: nay, more, to in insurrection against them." Kindly compare that with the ract from *The Christian Century*. Now, it is a fact well known ll students of history that the Catholic Church was condemned, its enemies, during the sixteenth and seventeenth centuries, teaching "the doctrine of TYRANNICIDE." This doctrine of nnicide was said to be a part of "the Jesuit casuistry;" and larmine, with other Catholic writers, was made anathema for teaching that *it is the right of a nation to depose a tyrant,*

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The Reasonableness of Christian Faith is Shown

EQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). ind needed a supernatural revelation from God in order to acquire a sufficient knowledge of ain truth and of moral duties. In His mercy God gave to mankind this necessary revelation, the ibility of which is vouched for by miracles and prophecies. That revelation is Christianity. Its ritings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They ist He incorporated a Church with exclusive authority to teach Christianity to the world, that rested His Church with essential marks or characteristics by which it might easily be distinguished al five institutions; that one of these characteristics is imperishability. Hence, the Church of may easily be found today. Of the existing Christian churches, the Catholic Church alone pos- the characteristics of the united, holy, universal, apostolic, imperishable and infallible organization erated by Christ. Therefore, the Catholic Church is the one and only authorized Church of Christ.

TTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, PH. D., MADISON, WIS.

ARTICLE XLI

estantism as a Destructive Movet against the Church of Christ.

AS every one knows, Protestantism was made in Germany. In 1517 A. D. a talented but egotistic monk, Martin Luther, put himself into the spotlight by attacking and misrepresenting certain doctrines of the ch. The unhappy state of religion is time offered fuel to the flames ed by Luther. The Protestant respread from Germany into Switnd, France, the Netherlands, Den-, Norway, Sweden and England. spread of Protestantism was like the spread of a great forest It was not a constructive but a uctive force. The great forest istianity planted and nurtured enturies by the Church of Christ ruined over large areas and tracts by the flames of the Protestant revolt, but, after all, the forest itself was preserved, and the Church is busily engaged now in replanting the burnt over areas. The embers of Protestantism have been dying out. The soil that was under them is now mixed with the ashes of infidelity and paganism and therefore rather sterile for Christian truth and virtue, but here and there are strong evidences of a Catholic revival in so-called Protestant countries.

The Church of Christ, itself Divine, deals with human beings. The corporation chartered by Christ is Divine as an organization, but its individual members are human and fallible. This was evident from the beginning when Peter denied Christ and Judas betrayed Him. Luther was one of the Judases of his time in the Church of Christ. There were unhappily many others. The Church suffered much at the hands of unworthy men, who, attrac-

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BITS OF INFORMATION FOR BUSY READERS

On Sept. 10, at Des Moines, Ia., P. G. Anderson and R. T. Dabney, two Klux newspaper men were arrested, charged with a plot to "frame" the meeting of Catholic Charities. They went to the roof of the City Auditorium, in which the Catholic meeting was being held, and placed a Holy Name banner above an American flag, photographing the two flags for propaganda purposes. On the following day, Devies, Dunnegan, and Dickey, three policemen, were suspended from the police force by the City Council for complicity in the conspiracy.

More than 100,000 Holy Name men marched in parade through a drizzling rain in Washington during the Holy Name Convention last month. It was the largest parade ever held in the city. They were addressed by President Coolidge. The Washington Post says: "Seventy-five thousand Catholics cheering a Puritan President ought to give food for thought to those who would seek to revive in enlightened America the spirit of medieval intolerance. The descendants of John Winthrop and Lord Calvert are still keeping step together as they did in '76." Again, says the Post: "The parade of members of the Holy Name society in Washington yesterday was a most impressive sight, not merely because of the numbers and enthusiasm of the marching men, but because of the lesson it imparted to all beholders. This is an ancient society, now celebrating the 650th year of its existence. It is stronger than ever before. It seeks nothing but good. . . . In the midst of politics, selfishness and busy personal affairs it is well that the Holy Name society should call its members to the National Capital, to march under the American flag with unselfish devotion to the cause of virtue and morality."

BEWARE OF POLITICAL HANDBILLS

As election time approaches, the country will be flooded by BOGUS DOCUMENTS and POLITICAL LITERATURE in the interests of certain candidates alleged to originate from Catholic sources. We are just in receipt of a certain anonymous communication, addressed "DEAR CATHOLIC AMERICAN" and signed "A LOYAL CATHOLIC," but sent from Williamsport, Pa., to a Seventh-Day Adventist lady of Tampa, Fla. All such communications ARE BOGUS, and originate directly from politicians who want the Protestant vote. Look out for these cowardly productions and nail the lies!

There are at least two divisions, and prosibly three, among the Russellites. A new society, holding to the teachings of "Pastor" Russell, but having no fellowship with the so-called "International Bible Students' Association", was formed in 1921, the name of the new sect being the "Elijah Voice Society." This organization, it is said, in "The Elijah Voice Monthly," is composed of persons formerly belonging to the "Stand Fast Bible Students' Association," which split off from the "International Bible Students' Association" in 1918, because of the alleged compromising spirit of the main body of "Students" with reference to the Government's suppression of extracts from "The Finished Mystery." The "Elijah Voice Society" classes the "Bible Students" as another sect, with Rome and the Protesant churches, "the youngest daughter of Babylon," who along with her "mother and sisters," will receive the plagues of the Apocalypse. The new society condemns any assistance, even of a non-combatant nature, given to the Government in time of war, and states that the "Bible Students" apostatized in buying Liberty Bonds and War-Saving Stamps.

Addressing the 112th annual session of the Supreme Council of the Ancient and Accepted Scottish Rite, Northern Jurisdiction, at the Copley-Plaza Hotel, New York City, Mr. Leon M. Abbott, Sovereign Grand Commander, in his allocution, said: "The bodies of the rite in this jurisdiction must not be permitted to become the forum for the discussion of political and religious questions. I can conceive of nothing more dangerous and menacing to the complete and perfect harmony of our brotherhood and its continuation for beneficial influences."

The very tabernacle used at the first Mass said on Maryland soil, in the year 1634, was recently used in connection with a field mass held under the auspices of the Maryland Pilgrims' Association at St. Vincent's Orphan Asylum, Baltimore, Md.

Religious persecution has been revived in France under Premier Herriot. Under the pretence that the Poor Clares of Alencon were Belgians, they were notified to leave the country. The members of this convent are all Frenchwomen, who went to Belgium during the Combes persecutions of the religious orders, 1903-5. They return-

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A Serious Inquiry About the One True Church

By Rt. Rev. J. McGill.

CHAPTER VII.

The powers to be exercised and the Sacraments to be administered were for the benefit of the people, hence the Ministry must be perpetuated—The true doctrines of Christ must be taught, and the teaching body must teach them truly, that is infallibly—This further proved from the necessary unity of the Church—Protestants believe that the authority which Christ gave to his Church was a fallible authority—Have they any Scripture to prove this belief?—Some parts of Scripture they only use to refute them: can they prove nothing in their own favour from them?—To protest or destroy is easy.

(Continued)

OTHER arguments might be erected on those texts of scripture, which set forth the unity which the Savior designed to exist among his followers. His fold was to be one, (See John x. 16; and xvii. 20. Also Rom. xv. 5; I Cor. i. 10; and Ephes. iv. 3, &c.) his kingdom to stand undivided; his disciples were to love one another, to avoid divisions, dissensions, heresies and schisms; for this he prayed to his Father; to this he referred as a characteristic mark, to convince the world of His divine mission. Unity in the Church can only be secured by submission to authority. If Christ desired unity, he also desired this submission to authority, for he who wishes the end must wish the means. The authority would be incompetent, without his divine aid and co-operation to render it a true and safe guide in the concerns of Faith, by the assistance of Christ, it is then an unerring infallible authority.

Submission to authority thus divinely supported by Christ himself, will effectually secure the unity he recommended, and for which he so earnestly prayed. Without this submission there can be no unity of faith, no unity with regard to the sacred rites, ceremonies, and worship of Christians; no unity of ecclesiastical discipline and government. Heresy, schism, and innovation would march abroad among Christians, introducing division and confusion into their ranks. Truth and Charity would both be sacrificed. System after system, scheme after scheme, sect after sect, would appear and disappear. And amid the universal confusion of a thousand controversies, the Gospel of Christ would become a mere fable, for the scoff of

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Children's School and Playground

Today's Church History Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

HISTORY OF THE CHURCH
No. 11

We have seen how, from time to time, councils of the bishops of the Church were assembled in order to discuss and clearly proclaim the true doctrine of the Christ when the faith of Christians was placed in danger by heretical teachings.

A Council is said to be General or Ecumenical when it represents the whole Church. A Particular Council is one that represents the Church in only one nation or one or more ecclesiastical provinces. The decrees of an ecumenical council on matters of faith or morals are infallible. Such a council, however, must, first be called together by the Pope as Supreme Head of the Church or be called at least with his consent and approval, second, all Bishops having jurisdiction must be invited to participate in it. Third, the Pope presides over the Council either in person or through his representative called Legate. Fourth, the decrees or decisions of the Council must be confirmed or approved by the Pope.

Particular councils are held in order to provide for the special spiritual needs of some portion of the Church, a nation, region or providence. They are called by consent of the Pope and their acts must be approved by him before they become effective.

Ecumenical Councils are not frequently held. The last one was the Vatican Council in 1869 and the one before that was the Council of Trent in the sixteenth century. Such councils are not absolutely necessary to the life of the Church since the Pope himself can decide on all matters of faith and discipline. Nevertheless they serve to focus the attention of all Christendom upon the religious matters discussed and decided and the Bishops of the world, by their presence, can obtain a clearer understanding of the needs of the Church. There have been twenty-one General Councils including the one called by St. Peter himself in Jerusalem.

From the time of the Apostles there were always men conspicuous for their great learning, their zeal for the defense of the faith and the holiness of their lives. These are venerated as the Fathers of the Church. They were providential men, raised up by God in times when heresy or other evils threatened to divide the Church or lead many souls astray. Both the Eastern (Greek, Armenian, Syrian, etc.) and the Western (Latin) Churches had such eminent teachers.

The title of Father of the Church is restricted to those who wrote in defense of or for the promulgation of Christian teaching, whose writings are still extant, whose lives were such as to make them saints and who lived between the time of the Apostles and the twelfth century. St. Bernard of Clairvaux (d. 1153) is the last of the Fathers. Later holy and learned teachers like St. Thomas or St. Francis de Sales have received the title of Doctor of the Church but they are not called Fathers in the technical and historical sense. Some of the more learned among the Fathers have also received the title Doctor.

Eight of the Fathers of the Church are called the Great Fathers. Four of these were of the East. St. Athanasius, Patriarch of Alexandria, led the fight against Arianism for half a century. At one time he was sent into exile by the machinations of the enemies of truth. He died in 373. St. Basil was a monk who became the Metropolitan of Caeserea. He was the organizer of monasticism in the East and wrote many works on the spiritual life as well as his controversial books. St. Gregory of Nazianzus became the Bishop of Constantinople when a saint and learned teacher was much needed in that hot-bed of heresies. He died in 390. St. John Chrysostom was famed as an eloquent preacher. He was Patriarch of Constantinople and left many notable volumes of doctrinal and moral works and of sermons. He died in the year 438. The next lesson will have something about the great Fathers of the West.

What is an Ecumenical Council?
What is a Provincial Council?
Was one ever held in the United States?
What do we mean by a Father of the Church?
Name some of the great Fathers of the East.

CALENDAR FOR THIS WEEK.

5 SS. Plasidus and Companions.
6 St. Bruno.
7 Holy Rosary, B. V. M.
8 St. Bridget.
9 SS. Denis, B. and Companions.
10 St. Francis Borgia.
11 St. Kenny.

MAKES AUTOS GO 40 MILES ON A GALLON OF GASOLINE

Sioux Falls, S. Dak.—James A. May of this city announces the perfection of an amazing device that is enabling car owners to more than double their mileage from gasoline used and at the same time remove every particle of carbon from their motors. Many cars with this device attached have made over 40 miles on a gallon. It is automatic and self-regulating and can be attached by anyone to any car in a few minutes.

Mr. May wants agents and is willing to send a sample at his own risk to anyone who will write him. Just send your name and address to James A. May, 1706 Lacotah Bldg., Sioux Falls, S. Dak.—Adv.

Eat Aurentz's Chocolates on Candy Day and also every day of the year. Shipped direct to your door for $1.00 per pound to make our Mission Fund reach $50,000.

SOME STARTS ON ROADS THAT LED TO ROME

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out sin, pray for us who have recourse to thee'. Gradually I came to a firm belief in the Church that honors Mary, and the Church of the Sisters of Charity, as the one true Church of Christ. 'By their fruits you shall know them'. 'In this shall men know that you are my disciples, if you love one another'. The Catholic Church is the good tree that bears the good fruits of true charity and angelic sanctity in the hearts of the thousands of Sisters, who give their lives to the friendless sick from purest love for God. To my mind the heroic lives of those thousands of Sisters are a patent miracle showing the singular blessing of God on the Catholic Church, as His own."

(To be continued)

Observations on Recent Study-Travel Abroad

(Continued from Page One)

country, the Protestants of Holland seek to have Catholics unite their forces with them to prevent the ascendancy of Christianity's common enemy; and "the best man for the position" is their motto in Parliament. At present the Minister of Parliament is a Catholic, and a priest heads the Catholic party, which has about one-third of all the representatives. The Protestant party has one-fourth of the representatives; and these two groups constitute the Right Wing against the Socialists and Liberals, who make up about two-fifths of the membership of Parliament—the Left Wing. There is still another party, which leans towards the Liberals, and which usually votes with the Right. The co-operation of Catholics and Protestants is responsible for the fair school laws in this little kingdom.

THE REASONABLENESS OF CHRISTIAN FAITH IS SHOWN.

(Continued from Page One)

times sincere in his devotion to Christ, he would try to find the Church which history so clearly shows was established by Christ for the precise purpose of teaching His religion to all subsequent generations of mankind authoritatively and infallibly. Surely no voluntary association of individuals even though it calls itself a Christian "church", can usurp the authority of the Church which Christ established. It is ridiculous to attempt to identify Protestantism with its denial of church authority, its conflicting views and opinions, its warring schools of "fundamentalism" and "modernism", with the Church of Christ which, like Christ Himself, must speak with authority and be able to give a clear cut, indisputable interpretation of Christ's teaching on divorce, race suicide, and all other moral and religious questions arising among men. Historically, too, Protestantism came about 1500 years too late to be able to lay claim to any authority to teach Christianity.

An adding machine is not the only thing that counts.

Make sharp rocks your stepping stones.

Manners are but tools; one must know how to use them.

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A Serious Inquiry About the One True Church

(Continued from page one)

Church has ever claimed, and now continues to claim, as the bulwark of her authority. The great powers left with the body of pastors would be ineffectual, and even dangerous, without this divine co-operation. If the flock were subjected, without limit or qualifications, to their authority and guidance as a united body, and required to obey under penalty of being reputed with heathens and infidels, and their authority was erring and fallible, it would be little better than "the blind leading the blind," and all might "fall into the ditch together." But if their high and extraordinary powers, and their authority to guide and govern, be protected by the abiding presence and effective co-operation of Christ Himself, in obeying them, we obey him, and we cannot be led astray, unless Christ Himself can conduct us to perdition.

And why would the Redeemer give such powers, make such promises, and then require obedience, if He foresaw into what condition Christendom would be brought by yielding obedience to those who should claim to be his ministers,—a condition, as Protestants pretend, of universal popery; that is, the whole Christian world, for centuries together, recognizing the supremacy of the Pope, the unerring authority of the Church, and all the present doctrines of the Roman Catholic Church, Protestants admit from a very remote antiquity, indeed almost from the first ages of the Church? Christ must hav foreseen that this would be the case, and why did he devise no measures to prevent this sudden pretended ruin, and continued perversion, of the pure principles of his Gospel? On the contrary, why does the very first constitution of the Church, in its primary elements, show a character and authority in the ministry, requiring respect and obedience from the faithful; an authority, not to be contemned without despising Christ, and an obedience, not to be refused by those who would not be classed with the heathen and unbeliever? We have a right to conclude that the Christian Church was organized and perpetuated precisely as its Divine Founder desired and intended; that the laws by which it has been governed for ages, were enacted with heaven-directed prudence and wisdom; that its decisions, on matters of faith, were always in accordance with the doctrines first revealed and delivered to the body of witnesses, teachers and ministers, by the great "Author and finisher of faith;" that "the gates of Hell" have never prevailed against the Church, according to His promises; and that Christians at any given period of time since the first establishment of the Church, were always safe, and only safe, when submitting to its guidance. These things must be admitted true, by those who admit, that the ancient prophecies, which foretold the establishment and extended and persevering triumph and glory of Christ's kingdom, have been verified, and that the labours and revelations of the Savior, for the redemption and regeneration of the human race, have been made effectual. For, otherwise, it must be maintained that faith perished, and the Church became the synagogue of Satan, soon after the death of Christ and his Apostles.

The great powers left with his ministry, as proved from scripture, show therefore, that Christ designed to confer the attribute of infallibility, which the Church has always claimed, as the consequence of his direct and unqualified promise to be with her, till the consummation of time.

(To be continued)

THE SYLLABUS OF ERRORS OF POPE PIUS THE IXth—HOW ENEMIES TWIST THEM.

(Continued from Page One)

note that, in the proposition, as condemned, no exceptions whatever are made, but it is asserted that, in every case of conflict, the civil power should prevail. This is the doctrine of the omnipresent-omnipotent State, and that is what the Pope denied.

So plain is the "Syllabus of Errors" and so in harmony with the spirit of Christ, that the writer can hardly enter into that state of mind, which, among Christians at least, could take exceptions to it. *The writer can truthfully say that there has never been a moment, since he came to realize what Christianity was, even as a non-Catholic, when he did not, just as severely as Pope Pius IX, condemn all the main propositions* of the SYLLABUS OF ERRORS. Those who oppose the Syllabus of Errors, as the writer will show, do so as Rationalists and not as Christian believers. If any one doubts the possibility of a non-Catholic fully agreeing with Pope Pius IX in condemning the errors set out in the Syllabus, let him only become acquainted with what is known as "Protestant Pre-Millenarianism" and its literature. In such books as Philip Mauro's *"The Number of Man," "Philosophy, a Menace to English Speaking Nations," "Man's Day," "The World and Its God,"* and many others which might be mentioned, one will find the same opposition taken, in its main outlines, to that system known as THE WORLD in all its parts. In such works, interested students will find the irrepressible conflict between God's Kingdom and THE WORLD described, and the same opposition, in the main, taken to THE TIME SPIRIT.

It took courage to condemn such widely prevailing errors, errors, which constituted the very essence of the Spirit of Rationalism which dominates the press, the schools, and the pulpit of this age. So, to all the cavilers, out of sympathy, as they are, with fundamental Christianity, we can say, with the great apostle of the Gentiles: "It is a very small thing to be judged by you, or by *man's day*." I Cor. 4-3. St. Paul did not laud the culture of this age. He did not speak of "the wonderful light which is breaking in the world." He did not fulsomely praise "our wonderful progress." Instead, he moved as in a foreign land, as in a sinister atmosphere, one dominated by demoniac principalities, dominations, and powers; a dark land,—the valley, as it were, of the very shadow of death. He calls The World—"THIS DARKNESS." Ephes. 6-12.

The next article will be devoted to "What the 'Syllabus of Errors' Is Not."

(To be Continued.)

Protestant Writes Book on the Wonders of Lourdes

(Continued from Page One)

ting wound in her side, large enough to put one's hand in.

"'We dipped her in the bath,' said my friend, 'and I almost fainted. For the wound closed and healed as I watched, and I could hardly believe my eyes.'"

"Faites que je vois!" The writer tells of a Congregationalist whose wife was dying of consumption. She went three times to Lourdes, but "he did not accompany her there as he had not the slightest belief in it." He went with her on her fourth visit to please her.

She was so weak that the doctors forbade any risk of exposure to cold or damp, but she went, and was caught in a heavy rain, "was soaked through, and was carried back to her apartments, as he believed, to die." When he went to the Convent next morning, expecting to hear she was dead, he found her up and dressed and singing cheerfully. That was fifteen years ago, and she is alive to-day. He said to himself: "This is beyond me, but I owe it all I can give"—and he gave himself. He became a Roman Catholic in order to serve as a Brancardier, has done splendid work, and is still doing it.

We read in the Venerable Bede's "Ecclesiastical History," that St. Augustine, when sent by Pope Gregory to bring the British Bishops into line with the Universal Church on matters not of Faith but of discipline, found them wedded to their own opinion and obstinate against all argument. No headway could be made. St. Augustine, to settle the dispute, proposed that some infirm person should be brought, and that the British Bishops should pray, and Augustine would also pray, and God, by working a miracle on the blind man should show which of the contending parties were in the right. The British Bishops were unsuccessful, but when St. Augustine had knelt and prayed, the blind man received his sight.

It seems to us that this is very like the case of ourselves and the Anglo-Catholics. Little or nothing will come of the "Malines Conversations"; little will come of controversy and argument, but there is the "Fact of Lourdes." The Congregationalist quoted by John Oxenham received the Faith and became a Roman Catholic. Not that we believe "that the over 4,000 men and women" cured at Lourdes—cures which our friend says "proved beyond all doubt the miraculous healing power and the absolute verity of Lourdes"—will or can give the Gift of Faith. Each one must pray—Faites que je vois! Lord, make me see that these astounding miracles are only found in the Roman Faith. Make me see that the Religion of Lourdes is the true one, and make me see that You have spoken at Lourdes as You did by the miracle of St. Augustine to show which is in the right. Lord, that I may see!

A Lie Will Be Refuted Here In Every Issue

(Continued from page one)

last week to have Congressman Marvin Jones, his representative in Congress, ask Congress to refund him $17,000, the bare amount he spent in running down to earth and convicting the band of swindlers and gunmen. Mr. Norfleet, who is a Knight Templar and a Shriner, in an interview with **The Forum**, stated that he had performed a public service for the government in capturing these men, and he thought that it was only just that Congress authorize the government to repay his bare expenses. He asks nothing for his four years of service."

The story reconstructed is as follows:

Norfleet tracked down and jailed 69 Catholic swindlers; was engaged in the hunt four years or more, armed only with the authority of a deputy-sheriff's commission given him by the Sheriff of Hale County, Texas, and warrants for their arrest.

Joe Furey, alias Stetson, appears with a Masonic card he had stolen from a New York Mason. He also has the "work," grips, passwords, etc. Works bunco game on Norfleet. Furey is the "master mind" of the gang. At once Norfleet interviewed W. J. Burns, head of the Intelligence Bureau of the U. S. Department of Justice. Burns' "right hand man" promises that all the swindlers will be arrested in six weeks, but the Department did not arrest a single man. The six weeks become four years. Furey is trailed by Norfleet to a hotel in San Bernardino, Calif., where he is found in a room together with Charles Gerber and E. J. Ward, all three being Catholics and Knights of Columbus. Norfleet arrests Gerber and Ward, but Furey escapes by jumping out a second-story window. Ward, who is later brought to Washington, D. C., to face a federal charge, commits suicide. Furey was trailed to Los Angeles; but Norfleet failed to get him, because the Sheriff and his two deputies, Walter Lipp and W. J. Anderson, "double-crossed" him. The sheriffs accepted a $20,000 bribe from Furey's wife and Furey escaped. Furey was finally trailed to Jacksonville, Fla., and was arrested by Norfleet, to whom he gave a written confession telling how the Los Angeles officers had accepted the bribe. Furey, on being returned to Texas, received a 20 year sentence and died, 1921, in the Huntsville, Texas, penitentiary.

Reno Hamlin, another member of the gang, which defrauded Norfleet, and a Catholic, was captured twice by Norfleet, after having jumped his bail, first in Georgia and later in Oklahoma. He was returned to Georgia where he drew a penitentiary sentence.

The two deputies, Lipp and Anderson, who had let Furey escape, are arrested in Los Angeles by Norfleet, are tried, and sentenced to 14 years in prison. The Sheriff is removed by the Governor of California. Anderson, assisted by two companions, tried to shoot Norfleet on the day of his trial, but Norfleet "got the drop" on him.

W. B. Spencer is then pursued, by Norfleet, into Canada. Norfleet takes up the trail, by dog-sled across the Dominion, in the face of heavy blizzards. He captures Spencer, having Canadian warrants for his arrest; but, while returning to "a Canadian city" with his prisoner, meets a band of Canadian police. Spencer "crosses himself" and pleads for his release which is granted. Police put Norfleet in jail in the Canadian city. He shows his warrants to "the higher ups". The under-police, who had let Spencer go, fall on their knees before the higher officials of the ROYAL MOUNTED POLICE, making the sign of the cross, and begging to be retained on the force. They are retained; but the Police make it so hot for Spencer that he is forced to leave Canada.

(To be continued)

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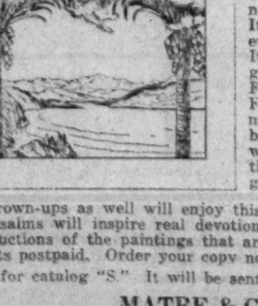
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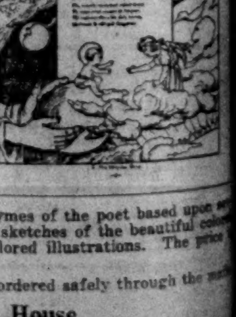
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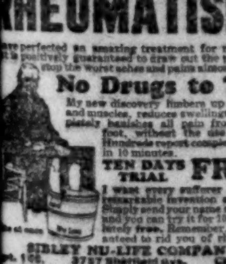
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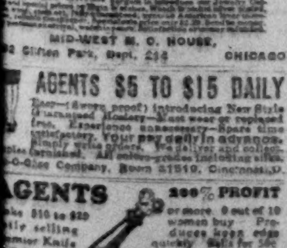
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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Is Papini a convert to the Catholic Church?

He is.

What is the meaning of the term "Papa" (Pope), and who were elected as Popes in the early ages? Is it not a fact that all teachers in the primitive church were known as Papa?

1. No: It is not "a fact that all teachers in the primitive church were known as Papa." The word "Papa" (Pope) had a wide signification as well as a limited or restricted one. It signifies simply "Father," as as applied to the Bishop of Rome at present "Father of Fathers." In the early ages of Christianity the title was given ecclesiastics generally as a title of respect; and at the present time in the Greek Church is given to all priests. As a matter of fact, as late as the Middle Ages it was given to all clerics in the Eastern Church. In the Western Church at present, however, it is restricted to the Bishop of Rome.

Tertullian the earliest of the Latin Fathers (2nd Century) calls Pope Calluistus I "benedictus Papa" in the DePudic, xiii, 7, but at that time the appellation papa was given to bishops in general, and expressed the filial deference of those who used it. Hence we find the Roman Clergy in writing to S. Cyprian (3rd century) call him pope (Ep. xxx) and so do the Carthaginian Confessors of the faith (Ep. xxiii). The Roman Clergy again writing to those of Carthage on the death of St. Cyprian, say "Didicimus secessisse benedictum papatem Cyprianum." We have learned of the death of the blesed Pope Cyprian. (Ep. viii 1). St. Augustine (4th. cent.) is frequently addressed by his correspondents as papa. St. Jerome (4th cent.) gives the title not only to such bishops as St. Epiphanius, John of Jerusalem, Theophilus of Alexandria, St. Athanasius, but to Anastasius, and Damasus, Bishops of Rome.

From this it is obvious that both in the Eastern and Western Churches the title was given to bishops indiscriminately in the early Church.

The Egyptian Bishops ordained by Heraclas who governed the See of Alexandria from A. D. 232—248, were the first in the East, apparently, to use the title in addressing a bishop. They began to call him (Heraclas) Ab Aba which means "Father of Fathers" and from that time the appelation was known in the East. In the West, as we have seen from Tertullian (2nd cent.), Callistus I was called "benedictus Papa" (blessed Pope), but at that time all bishops were thus styled. It was not until the fourth century that the title began to be used in its limited or restricted sense. This appears from an inscription which dates from the time of Pope Marcellinus (304). The inscription runs thus: "Cubiculum . . . . . jussu p (a) p (ae) sui Marcellini diaconus iste Severus fecit." (De Rossi. Inscriptiones Christ. Urbis Romae).

Apropos of the foregoing, Gabriel Klahi, Archiepiscopus Ledrensis, quoted by the Maronite Abraham Ecchelensis in his work on the Oriental Churches says: "Papa is a name derived from the Syriac language, and is composed of these two words Ab Aba and signifies Father of Fathers, that is grandfather. Formerly it was common to all bishops, but it was afterwards transferred to the Roman Pontiff, and became his exclusively, because he is the successor of Peter and the Father of Fathers."

2. No; it is not true "that in the third and fourth centuries "Papa suus." "Papa Meus," and "Papa noster" was the only form in which "Papa" occurred, and as a term of affection and not of office and meaning not a bishop but a teacher.

Neither as regards the origin of the word, nor in its use from the earliest times did the term signify a teacher, but *father.* Ecchelensis, referred to above, quotes in his work an ancient Mahometan writer—Abubacrus Habbasides ("Apology against the Christians") as bearing testimony to the fact, that the Oriental Bishops hearing the Patriarchs call the Roman Pontiff *Aba* said amongst themselves: "It is right that we should call the Roman Pontiff *'Ab Aba'* (Father of Fathers—Pope). And thenceforward the Roman Bishop was known by this name above all others among all the worshippers of the Christian religion."

Further, the words *"benedictus Papa;"* used by the Roman clergy and the Carthaginian Confessors of Faith in regard to St. Cyprian and by the said clergy in writing to the Carthaginian clergy, with respect to St. Cyprian, when dead, prove the falsity of the statement that the "only form" in which the word *"papa"* occurred in the third and fourth centuries was "Papa suus," "Papa meus" and "Papa noster."

But surely there is nothing incongruous in the use of the term *papa* (father) as a term of filial affection, as well as a title of office. In every well-ordered family a child uses the word *papa*, or father, as one of affection, and in doing so recognizes the *Headship* of the family in the person thus affectionately designated by the term.

In the Greek Church the title *pappas* is given to all the clergy —the chief priest being styled *protopappas*, or "first father," as we of the Latin Church use *Father* in English, the French *Pere*, the Italians and the Portuguese *Padre*, etc., thus indicating the paternal relation of a pastor to his flock.

3. The word Pope is not derived from the Greek, but from the Syriac language, as stated above; and there is nothing "curious" as you assert in using it to designate the *Head of the Latin* Church, who is by *Divine* institution the Head of Christendom, and was universally admitted as such even by the Greek Church both before and after the appellation had been exclusively attributed to him. From the earliest ages (see Tertullian, De Pudic. C. I, xxi), the Bishop of Rome was known as *"The Bishop of Bishops,* and the *First Pontiff of Christendom* (Primus Pontifex Christianorum) as St. Jerome calls him.

Banker Deaf for Years Now Hears Perfectly.

Mr. John L. Ellerman, President of the Farmer's National Bank, Fairfax, South Dakota, says that after suffering from deafness for many years he can now hear the slightest whisper and is so proud and happy of his own good fortune that he wants everyone who is deaf or hard of hearing to know about it. After trying everything he could hear of without success, Mr. Ellerman finally saw the announcement of a New York firm stating that they had perfected a new hearing device called the Acousticon which would enable anyone whose auditory nerve was not entirely destroyed to hear as perfectly as those with normal hearing. As this firm offered to send their product on Ten Days Free Trial—no deposit—no C. O. D. he decided to try it. To his utter amazement and delight, he found that this remarkable invention enabled him to hear all sounds as clearly as when a boy. He has since recommended it to a number of his friends and they also report most satisfactory results. If you want to hear again as well as when a child, write to the Dictograph Products Corporation, 1301-M. Candler Bldg., 220 W. 42nd street, New York City, and ask them to send you an Acousticon on Ten Days Free Trial. There are no strings attached to their offer. The trial is absolutely free. Just send them your name and address.—Adv.

We are not urging you to buy candy, but when you do, purchase Aurentz's chocolates and help the Missions. See advertisement on this page.

After Dinner Story

ANALYZING THE STATIC

(By Clarence F. Burkhardt)

In broadcasting its message to the nation, the Church will always be handicapped by the presence of considerable static. This hindrance varies according to time and place, and while it is something we cannot control, yet we can inquire into its nature with a view of combatting its effects as far as possible.

One of the drawbacks to conversions in America is the lack of real knowledge of the Church on the part of those outside its pale. There is much misinformation circulating about us in a section of the press that owes its existence and continued support to what we must frankly call American gullibility. The vague and general charges advanced in these papers are so handled that action for libel is either extremely difficult or impossible. The journalistic prostitutes controlling such papers know the law, and while careful to observe its letter, violate its spirit most shamefully. The man in the street reading these things, but ignorant of the reasons that make it impossible for us to seek legal redress, concludes that there must surely be more or less truth in them or we would be quick to have them silenced. The explanation of our difficulties in so doing as set forth in our own press he of course never reads.

Biased, colored, distorted, and in many cases, downright falsified history, written in the interest of the Reformation, are the causes of much misunderstanding in regard to the Church. This must be acknowledged however that present day historical research seems to be slowly righting, independent of any action on the part of the Church. This does not excuse us, however, from doing everything in our power to aid in this development of the science of history. Only a start has been made, and much remains to be done before a knowledge of the Church's civilizing influence during the Middle Ages will replace the present false impression existing in some quarters, that it held the world in mental bondage in those days.

Another charge that continues to receive considerable credence is that the Church is opposed to progress. Now, in the minds of a great many people, progress is anything that constitutes a change from the existing order, whether it is really an improvement, a fatuous chasing of the rainbow, or instead a decided setback of civilization. Just as long as it employs more or less motion it is regarded as an advance. Everyone reading this can look back and recall many movements that at some time or another attracted large followings and were lauded by many half thinkers as the certain harbingers of the millenium, but resulting however in nothing but strife, turmoil, and chaos, and after the dust had subsided, left nothing but heaps of debris.

As with general progress, so it is with science. The Church is wrongly accused of endeavoring to hinder its development. Now, as the growth of true knowledge carries with it no danger to men's souls, there can be no reason for the Church opposing it. Enough of her sons have been in the front ranks of all departments of research to disprove this claim. Some there are of course who seem to think that she should supplant her pulpit and altar by the lecture platform and the laboratory, but her mission is to save souls. The mere fact that Catholicity is concerned chiefly with the spiritual welfare of its children no more justifies this imputation than if a college professor specializing in the teaching of rhetoric were accused of being therefore necessarily antagonistic to the inclusion of any other branches of learning in the curriculum. Still, many of whom one would expect better judgment continue to harbor such a belief.

Protestant missionaries for the purpose of arousing interest in their labors are forever speaking of the backwardness of Catholic countries. Whether they are referring to the smaller number of automobile fatalities, divorces, lynchings, bootleg poisonings and other such headline features in those countries, they do not state. If they mean that the educational standards of some of those benighted lands are such that they result in the turning out of a smaller number of apostles of Big Business, perhaps after all we will have to plead guilty to this indictment.

But Rome is in politics we are told. The writer just came across an article which states: "Catholics, though comprising but sixteen per cent of the population of the United States, have however for many years held from sixty-two to eighty per cent of all public offices." It is almost needless for anyone to take the trouble to answer such a ridiculous assertion. It was not the Catholic Church that had any of its discipline inserted into the constitution of this nation. Neither is it making any attempt to force its ideas of Sabbath observance upon an unwilling public thru the medium of civil law. Yet there are churches that are guilty of these very things, many of whose members are accusing the Catholic Church of being in politics.

Indifference whispers into the ears of our people, "One church is as good as another." It is this want of interest in things spiritual that lulis many of us to sleep with the thought that Americans are becoming more tolerant. But there is a difference between indifference and tolerance.

The Catholic Church is not a close corporation of saints. On the contrary, it is here to lift up the fallen. In Protestant churches, when a man's wrongdoing becomes known to the public, he is quickly expelled, while in the Catholic Church, he is properly recognized as being more than ever in need of her ministrations. Nevertheless, the existence of sinners in our ranks is the excuse, and a very miserable and illogical one it is, for a great amount of prejudice against us. Another foolish ground for aversion is race antipathy. It happens that in certain localities the Catholic Church in America has a large percentage of non-English-speaking members. For this reason it is in the eyes of some, alien to the soil, a thing to be despised, hated, feared, mistrusted.

(To be concluded)

BITS OF INFORMATION FOR BUSY READERS.

(Continued from page one)

ed during the war to their native country to pray for the welfare and success of France. At least the Poor Clares have done no harm, unless to pray for their country is a harmful act. Herriot has long been a radical Socialist and at least a "professed" atheist.

Speaking of the contradictions of modernity, Mr. Gilbert K. Chesterton says, in a very fine vein:

"By this time it must be obvious that every single thing in the Catholic Church which was condemned by the modern world has now been reintroduced by the modern world, and always in a lower form. The Puritans rejected art and symbolism, and the decadents brought them back again, with all the old appeal to sense and an additional appeal to sensuality. The rationalists rejected supernatural healing, and it was brought back by Yankee charlatans, who not only proclaimed supernatural healing, but forbade natural healing. Protestant moralists abolished the confessional, with every one of its alleged dangers, and the psychoanalysts have reestablished the confessional, with every one of its alleged dangers and not one of its admitted safeguards. The Protestant patriots resented the intervention of an international faith, and went on to save an empire entangled in international finance. Having complained that the family was insulted by monasticism, they have lived to see the family broken in pieces by bureaucracy; having objected to fasts being appointed for anybody during any exceptional interval, they have survived to see teetotalers and vegetarians trying to impose a fast on everybody forever."

Among those religious journals which, since the Democratic convention, have carried editorials on "Why a Catholic Cannot Be President", are the **"California Christian Advocate;" "The Lutheran;" "The Christian Herald;" "The Gospel Trumpet;" "The Lutheran Witness;"** and **"The Christian Science Monitor."** Finally, "The **Truth Seeker,"** the infidel paper of New York. Needless to say all the others agree with "The Truth Seeker," the infidel paper. It would simply be terrible, says the hypocritical "Truth Seeker" which pretends to believe in religious freedom, to have our President going to confession. To sum up, none of these papers seem able to advance one step in doing justice to a Catholic. The old bugaboo of "union of Church and State" bobs up again; **"The Lutheran Witness"** recalls the St. Bartholomew massacre, etc. When you think you are going to read a fair treatment of the question, after paying tribute to the virtues of the gentleman, it is stated "But he is a Catholic." That suggests so much, doesn't it,—what untold possible future horrors, goodness only knows! "But he is a Catholic." Ah! Yes! A very sad shaking of heads should properly accompany these words. "The Watchman," Seventh-Day-Adventist publication, adds its burden of woe. The **"Syllabus of Errors"** of Pope Pius IX is trotted out once more. Every Catholic accepts and believes in it, hence cannot be a good citizen, etc., etc. It is opposed to democracy, toleration, public schools, and every other right thing! Indeed, what good thing is it not opposed to? One gets the impression, from the perusal of these diatribes, that the Pope must have been lying out in a boat just beyond Quarantine, during the Democratic Convention, waiting for the word that Al Smith had been nominated. By way of reminder: just now a series of articles, on the "Syllabus of Errors," is running in OUR SUNDAY VISITOR.

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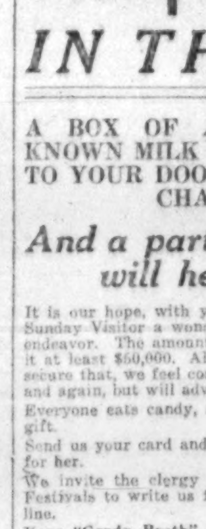
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OUR SUNDAY VISITOR

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For advertising rates address the OUR SUNDAY VISITOR office.

HUNTINGTON, INDIANA, OCTOBER 12, 1924

Rome, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment. You have, therefore, so won the confidence of your readers that your service will be even more fruitful in future. Cherishing such a hope, the common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 21, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

THEY ARE QUITE DIVIDED

There seems to be a most radical difference between the Scottish Rite body of Masons of the Northern Jurisdiction, and that of the Southern Jurisdiction.

It is quite natural that members of the Order throughout the south should be less friendly towards the Catholic Church than members resident in the north, because they would only be reflecting the general prejudices of their section of the country. However, one would think that the spirit of Scottish Rite Masonry should be the same throughout the land, and that this should reveal itself particularly in the official organs of the Craft.

Quite often we are told by members of the Fraternity that Masonry has no official organs, but the NEW AGE emphasizes the fact that it is the official organ of the 33rd degree, Scottish Rite, Southern Jurisdiction. That monthly magazine is published in Washington, D. C., where the Fellowship Forum, which also declares itself to be "Masonry's representative in the National Capital," is published. This latter is a weekly paper, not only professedly anti-Catholic, but plainly so, from its first article to the last. It is pro-Klan as well, and, like other Klan sheets, is given to wilful misrepresentation.

These periodicals, of the Southern Jurisdiction, would seem to be under the influence of the GRAND ORIENT of Europe, whose policies and program they are advocating in many respects. May there not be truth in the charges of certain investigators that a small organization in the United States has contributed several million dollars to certain bodies in the south to wage a campaign against the Parochial School? That the Fraternity of the southern jurisdiction is committed to an anti-Parochial School program and that the fight against the private school, in the state of Oregon, was started by it, is frankly admitted.

Only a few weeks ago the Supreme Council of the 33d degree Scottish Rite, of the Northern Jurisdiction, held its 112th annual convention in Boston, with the services at Trinity Church. The preacher, the Rt. Rev. Doctor Harry S. Longley, Bishop of Iowa, defended the parochial school before its delegates. At their meetings there were appeals for tolerance; there were condemnations of the Klan; there was insistence that Masonry keep out of politics. In every one of these particulars the Supreme Council, Northern Jurisdiction, was rebuking the Supreme Council Southern Jurisdiction. Such disunity certainly cannot help the cause of Masonry in the United States; but the greatest injury to the organization will be done by the meanness, the insincerity, the diabolical misrepresentations to which the Fellowship Forum and the New Age are given. The prosecution of such means to gain an end must detract greatly from the honor and the dignity with which American people have been wont to regard the Masonic body.

Our comment in this instance is not suggested by any ill feeling towards Masonry; it would be equally apt if it came from a wholehearted well-wisher.

AN EXPLANATION.

One person, and one only, took exception to the editorial notice which we paid to A. C. Aurentz, the Candy manufacturer, who has decided to devote three-fourths of his profit to Home Missions.

We do not blame the gentleman who took exception, because we believe we are able to comprehend his viewpoint. He assumed that this Mr. Aurentz was bent on capitalizing his religion and hoping to advance his business by getting the national advertising which OUR SUNDAY VISITOR is able to give him.

However, such is not the case with Aurentz. He was a fellow school boy with the editor of OUR SUNDAY VISITOR, has been his close friend ever since, and is sincerely desirous of helping the Missions. Though he has much capital invested in a building and equipment, he is prepared to give to religion most of his profits and to bind his heirs to continue such an arrangement. Therefore we naturally feel warranted in urging our readers to patronize his goods.

Only last year Mr. Hershey, the nationally known Chocolate manufacturer, founded an orphan asylum, on which he is expending most of his wealth, and for which he has been commended by the press generally; and Mr. Aurentz deserves equal credit.

It is true that there are many manufacturers, who would be willing to have OUR SUNDAY VISITOR advertise their goods at its own risk and to divide profits on whatever orders it might secure. In fact, we have heard from a dozen such during the past two weeks. But Mr. Aurentz had agreed to pay for his advertising. Yet, knowing that nearly every one buys candy, and having such faith in his goods that he expects to retain the patronage of those who give the same a trial, he feels that, even with small profits, he will have considerable to give to the Missions every year.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Sept. 24th to Oct. 1st:

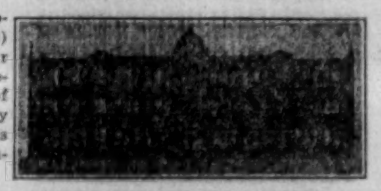
For Our Sunday Visitor Building Fund	$ 25 00
For Training and Supporting Catechists	9 50
For Home and Foreign Missions	2 00
For Education of Priests for Poor Dioceses	
For Literature Propaganda in Needy Places	
Order of Saint Veronica—Members	5270

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$10.00—Beaver City, Neb.; St. Paul, Minn. $5.00—Plymouth; Pasadena, Calif., $2.50—Berkley, Cal. $1.00—Springfield, O.; Cincinnati, O.; Fort Wayne, Ind.

Amounts under $1.00 not listed for want of space.

Your Life Subscription ($10) helps pay for this new Publishing House of Our Sunday Visitor. It is now under construction.



Amount Received Last Week $25.00

Readers Speak to Readers

Racine, Wisconsin, August 5, 1924.

Right Rev. Father:

It pleases me to inform you of the action taken at the regular monthly meeting of our society, held last meeting night, August 4th.

St. Michael's Society is composed of 500 Catholic men banded together in a Catholic fraternity to uphold Catholic ideals and protect Catholic rights under the patronage of the Archangel Michael.

You have perhaps been informed of the recent gathering of Klansmen in this city, at which our parochial schools were attacked in the most disgraceful manner.

The action taken last evening was the appointment of a committee of 15 among our ranks, whose duties will be to confer with the heads of all the other Catholic societies of Racine and secure if possible a similar committee from each organization, which will then make a working committee of about 150. They will solicit funds, plan the distribution of Catholic newspapers among non-Catholics, reprint articles such as printed in Our Sunday Visitor, by Protestant clergymen, secure speakers on the subject of national repute, and in short put before the fairminded public, the Catholic defense of parochial schools.

We would also like any advice you may have to offer along these lines, as well as the names of good speakers, Catholic or Protestant, who can put the subject before a fair-minded audience.

In the name of St. Michael's Society, I beg to remain,

ST. MICHAEL'S SOCIETY.
H. J. KREYCHE
Recording sec'y.

Detroit, Mich., July 28, 1924.

Right Reverend and Dear Sir:

I am a (white) minister of the Seventh Day Baptist church. Our church has been in America since 1664, and is not to be confounded with the Seventh Day Advent church which was instituted in 1844. Our people, as a rule, make no attacks on Catholics of the Latin Church.

Personally, I believe in the full representation of Roman Catholics in governmental positions. They have as much right as any one else. I am very glad to read your statements in Our Sunday Visitor in re the proportion of representation. I have always heard that about 60 per cent of the positions were held by Roman Catholics and will be glad to call the attention of our people to your statements. It was the issue of August 24, 1924, that I picked up in a Milwaukee (Wis.) R. R. depot.

Will be glad to have any further information on the subject.

Sincerely yours,
Rev. R. B. ST. CLAIR.

Kankakee, Ill.
July 28, 1924.

Rt. Rev. and dear Msgr.:

You have been in the past sending us 150 copies of Our Sunday Visitor each week.

Now then I have some good news for you. A number of our active young men in the parish have gotten together and are about to publish a weekly Parish Bulletin, the first issue will appear on next Sunday, August 3rd. The advertisements in the Bulletin will cover the cost of printing, and will also allow us a sufficient margin to give away with every Bulletin a copy of Our Sunday Visitor; both the Bulletin and Visitor will be given free. Moreover we have made arrangements whereby suitable boxes will be installed in our four railroad stations and in about twelve hotels, and in these boxes each week will be deposited a certain number of Bulletins and Visitors, to be given away free to all who desire to take them. Now, dear Monsignor, we will have need for 1000 copies of Our Suunday Visitor each week and I shall count upon you to send them here to me on each Friday as you have been doing in the past for the 150 copies that we were receiving from you each week. I desire also that you send me the first 1000 this coming Friday, August 1, 1924, so that the paper may be given out with the first issue of our Parish Bulletin.

Sincerely yours in Christ,
REV. GERARD C. PICARD.

Maricopa, Cal., Care Ethel D.
Sept. 1, 1924.

Dear Sirs:

I am herewith enclosing my check for $10.00 as a Life Subscription to the Sunday Visitor, and will buy extra copies at the church, to distribute.

Your work is great, and means treasure in heaven that will be a source of ETERNAL JOY.

P. A. McANDREW.

Ocate, N. M., Sept. 20, 1924.

On September 8th our house was blessed, and we had an opportunity to meet the people. We had Catechism in the afternoon.

The school directors gave permission to use the school and were very glad we had come.

The people visit with us and bring donations of vegetables.

CATECHIST J. D.

THE RELIGION OF CHINA

By the Rev. Clifford King, S. V. D.

Ancient documents indicate that there was a time when many Chinese people worshipped the one true God exclusively. Even at present, contrary to the general opinion, the average Chinaman believes in the existence of God. His notions relating to the Divinity, to be sure, are not as clear as ours; nevertheless, he never questions the existence of a great overruling Power who controls the universe and determines the destinies of man.

The Chinese word for the Deity is TIEN; meaning the Heavenly Power, or TIEN LAO YE; meaning, the great Father of Heaven. The Chinese frequently refer to God in their conversations, calling upon Him to witness to the truth of their words. In times of drought they supplicate Him to send rain, and during public calamities they pray to Him for protection. When the news of the great earthquake in Japan spread in China, many an old Chinaman could be heard saying: "The great Father of Heaven has punished them for their oppression of the defenceless Chinese people."

Notwithstanding their more or less distinct notions concerning the one true God, the Chinese very inconsistently attribute divine power and properties to a myriad of other spirits. They believe that the air is infested by millions of evil genii, bent upon inflicting bodily harm upon the inhabitants of the earth. Hence it is that most of the religious practices of the Chinese aim at outwitting the devils and protecting the people and their property against the attacks of the malign spirits. On every festive occasion the Chinese shoot off quantities of fire-crackers, in order to frighten away the devils and prevent them from spoiling their merriment. They, moreover, entertain the idea that the bad spirits can move only in a straight line; so they put up small walls inside the entrances of their courtyards, compelling everyone who enters to make a detour. Thus the wicked spirits are sure to be kept out. The Chinese are exceedingly fond of their boys, and in order to protect them from being hurt by the devils, they often give girls' names to their boys, thinking thereby to cheat the devil into mistaking them for girls. A little girl is supposed to be so insignificant a creature in China that even the devil wouldn't bother to take notice of her.

In the course of time, the Chinese have deified thousands of their former rulers, generals and magistrates, and filled their pagodas with wooden, metal, stone or clay images which are supposed to be the representations of those ancient grandees. Most people, however, seem to have lost track of the fact that these images are only effigies of historical or mythical personages, and have gradually come to accord divine homage to the statues themselves. Before them they make their prostrations, burn incense and offer gifts, in order to obtain favors. They frequently hold processions and carry the idols with great pomp through the streets. Since the overthrow of the monarchy, the republican government in China has proclaimed freedom of worship and "separation of Church and state", and discontinued the payment of subsidies by which the old pagan temples were supported. Thus the thousands of pagodas and shrines which dot the land are left without repairs and are gradually falling to ruins. A few of the larger among the old temples have been converted into barracks of schools; the others are beginning to crumble with the idols that are in them. This decay of the temples is typical of the downfall of China's ancient religions—Buddhism, Taoism, and Confucianism. Within a few short years these antiquated religious systems have fallen into such a state of decadence that it will never be possible to revamp them sufficiently to restore the confidence of the people in them.

It must not be inferred from the foregoing that the Chinese are abandoning all religious practice. Few of them have ever openly apostatized from any of the ancient traditional religions. The fact is that those superannuated man-made religions, deprived of the props which had held them together, are falling to the ground and the people are left without fold or shepherd.

Ancestor worship is the one religious practice which is still adhered to by the majority of the Chinese people. Filial piety has always been considered the cardinal virtue among the Chinese. The first and last duty of the children in China is to love, respect, and obey their parents, and to care for them in this life and in the next. The faithful practice of this virtue is calculated to bring down from Heaven temporal blessings—riches, honors, and a numerous progeny—upon the devoted children; while neglect of it is supposed to draw down dire punishment of a temporal nature upon the thankless children. The most important task of the male members in any Chinese family is to provide for the needs of their deceased ancestors. The Chinese believe that the souls of the dead, after leaving the body, descend to the netherworld, where sentence is passed upon them by the god, Yen Wang, fixing the term of their sojourn in the ghost-world, before they can be reincarnated and assume the shape of some other person, animal or insect. According to the Chinese mind, conditions in the other world are more or less similar to those obtaining on this sublunar sphere. The dead are supposed to stand in need of clothing, food, dwellings, furniture, live-stock, etc. Unless their living relatives provide them with these "necessities of life," they are doomed to wander about as beggars among the inmates of the inferno. Hence, centuries ago the Chinese devised a clever scheme whereby to effect the transfer of food, money and other useful articles to their deceased relatives. Out of bamboo and paper they construct life-sized figures of men and women; besides horses, cattle, furniture and houses. These they burn over the graves of the dead. By this process these objects are supposed to pass over to the netherworld and become available to the ghosts they were intended for. They also furnish money to their dead relatives by a similar process; namely by pressing a coin over the surface of innumerable sheets of paper and then burning the same. The more faithfully the living adhere to this practice, the richer their dead ancestors become; and the latter in return are obliged to intercede with the gods, in order to have wealth and honors bestowed upon their living posterity. Ridiculous as they may seem to us, these superstitious observances are still considered of the utmost importance by the great majority of the Chinese people.

With the entrance of Western civilization into China, ancestor-worship will go the way of the other old pagan superstitions. And then, WHAT SHALL BE THE RELIGION OF THE CHINESE PEOPLE? Shall we, who possess the precious gift of the true Faith, permit these countless millions of our fellowmen to lapse into the abyss of modern materialistic paganism, worse by far than the old? —Our duty is clear. It is high time for the great, flourishing Church of America to come to the front as an APOSTOLIC Church. It depends largely upon the Catholics of America, as a body, to decide whether China is to be a Catholic nation or not. This grand victory can only be won BY THE ENTHUSIASTIC COOPERATION OF ALL. Gentle reader, do not be a slacker!

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Aurentz delivers to you $1.50 candy value for $1.00, and then gives most of his meagre profit to Missionary work. Find his address on page three.

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4) Send us your canceled stamps, your English books (religious and educational), your superfluous jewelry (most of it is, you know, these days), your good but discarded clothing, etc.
Read the pamphlet, "A Dozen Ways," and other pieces of missionary information, just to learn what the missions really need. Address a card to FATHER BRUNO, S. V. D., SOCIETY OF THE DIVINE WORD, TECHNY, ILLINOIS.

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STARVATION
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misery beggaring all description; suffering and sorrow from the cradle to the grave; and no hope of better things in the great hereafter—such is the fate of millions of poor Chinese, still sitting in the shadow of death and the night of paganism. In your heart of hearts you must admit that the Lord has been good to you. From day to day He has provided most tenderly for the needs of your body and soul. What return shall you make to Him for all that He has done for you? Hearken to the Savior's words: "What you have done to the least of these my brethren you have done it unto me."
No people on earth better deserve this title of our Lord's "brethren" than the Chinese. They are the poorest of the poor—and the number four hundred millions.
The Holy Father has just entrusted a new mission field to the Society of the Divine Word in the Province of Honan, China. Within the bounaries of this territory there are twenty cities, thousands of villages and a population of many millions of souls. These people, for the most part, are favorably disposed and easy to convert.
We now have a band of Fathers, Brothers and Sisters, ready to leave for that mission. These noble-hearted young men and women are ready to suffer hardships and privations and even to sacrifice their lives in order to lead souls to Christ. All those who read this announcement can partake in the merit of their work by helping through a little contribution toward financing this grand undertaking. Write now! The mite will help mightily, as the cost of living in China is still very low.
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